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Alleluia!

Alleluia!

Alleluia!

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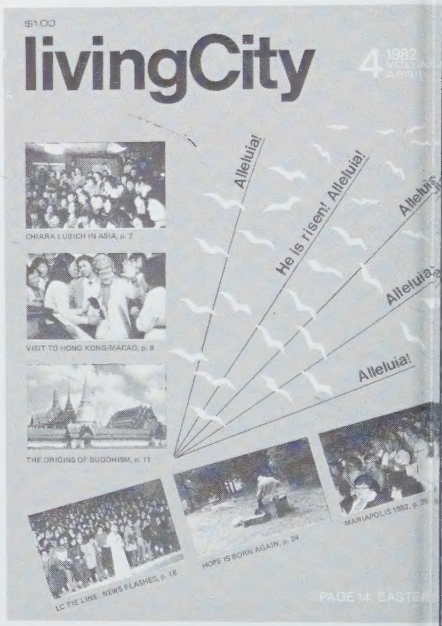

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SPECIAL

THE LAND OF MORNING CALM

by ENZO FONDI

We continue our coverage of the trip to the Far East of Chiara Lubich and some leaders of the Focolare Movement.

From Tokyo, the group has traveled to Seoul, an immense city set in the heart of a nation of ancient traditions and tormented history, which carries the poetic name, "The Land of Morning Calm."

Here, the Catholic Church is very much alive and growing. The presence of the Focolare Movement dates back just a dozen years.

Seoul, December 30, 1981

We have landed at Seoul's brand-new airport, and after many security checks, we exit into a biting cold that seems to come straight from Manchuria.

Korea is a country with very ancient traditions and cultures, called the "Land of Morning Calm." Throughout its troubled history, however, this peace, for which its people have always yearned, perhaps has never been achieved, if not in some hidden Buddhist monastery, or amidst the impervious peaks of its mountains.

All the people of the Movement here are eagerly awaiting our visit which has been widely announced also by the press. The presence of the Movement in Korea, has had, in fact, a great impact on the lives of Korean Catholics, as evidenced by the well-attended Mariapolis,[1] the many gatherings for young people, and by the presence of the Focolare Centers established in this country during these last twelve years.

Seoul, January 1, 1982

For the Focolare community here, as everywhere else, the beginning of this new year has meant to start out with new determination on the journey towards sanctity. This wish, which Chiara Lubich shared with members of the community today, could become the leit-motif for 1982, and can become reality if the Risen Lord is always in our midst, and we remain in him, so that all might find their "home" in him.

We cannot remain for our whole life at the state of the "bonsai," the Japanese dwarf plant which remains so for centuries because its roots are constantly pruned. Christian life, if it is to develop to its full, adult dimension, must sink its roots into the soil of mortification, with the strength of a love always ready to give of itself, through big and small sacrifices.

Seoul, January 2

Today, at the gathering with the members of the Movement, an event anticipated with immense joy by the 300 focolarini, gen and volunteers,[2] Chiara's answers to the various questions shed new light on the Movement's experience in Korea.

In anticipation of this visit, the gen have prepared a mime in the style of the ancient dance of the masks present in the Buddhist tradition. It is the parable of the man born blind. The polyphonic quality of the music sung by a choir of "volunteers" reveals how the talents of this people have transformed and enriched the monophonic style of Chinese religious music.

In an interview with a journalist of Seoul, Chiara Lubich shares her firsthand impression of the Korean people received in this immense city of over 9 million inhabitants, teaming with always new

A view of the open fields of Korea. It was in the countryside that the first Korean Christians took refuge during the persecutions.

In Korea after twelve years

Korea National Tourism Corporation

Seoul at night: With its population of 9 million people, the Korean capital is one of the largest cities in the Far East.

projects. They are, she says, "a strong, dignified, tenacious and disciplined people striving for their own affirmation, underscored by centuries of culture and history." In speaking about the Catholics, Chiara sees their simple faith and deep attachment to Christ inseparably linked to the memory of the martyrs who are the cornerstone of the Church in Korea. "The sacrifice of those ancestors is reflected in the light seen on the faces of today's Christians."

Seoul, January 3

Coming back to Seoul after ten years, I find myself facing a crowd of almost 2,000 people and I cannot help but compare it to the small group of 250 who, at that time, represented the entire Movement in Korea. It is impossible not to exult at the fruits of Christ's presence among those who have begun and carried ahead the Work of Mary[3] in this country.

The people crowding the auditorium of a Protestant institution have come not only from Seoul, but from all parts of the country. The largest group, arriving after a bus ride of many hours, is from Taegu, in the south of the peninsula, where the second women's Focolare Center is located.

Here as in Tokyo, the film of the "Family Fest" held in Rome in May of last year, and visited by the Pope, is greeted by all with enthusiastic applause which reflects the ardent hope to see the Holy Father here in person in two years' time.

Seoul, January 4

Reception at the Apostolic Nuncio's residence. The Pro-Nuncio Archbishop Luciano Angeloni invites bishops, friends of the Movement, including Stephan Cardinal Kim, Archbishop of Seoul, to meet the foundress of the Focolare Movement. Among the guests is also Father Vitale Bommarco, Minister General of the Conventual Franciscan Friars.

At the invitation of Archbishop Angeloni, Chiara greets the bishops, and speaks of the effort the Movement is making this year to focus ever more deeply on its specific goal which is to contribute towards unity among all Christians and all people.

On leaving the Nuncio's residence, we find a lively group of Gen 4 dressed in their colorful traditional costumes. Under the smiling eyes of the police guarding the highly protected Presidential palace, a few yards away, they had been waiting to give us this warm welcome.

Seoul, January 5

These first days of the year will long be remembered by all Koreans because of several important events that have taken place. One of the most important changes is the almost nationwide abolition of the curfew imposed thirty-six years ago during the war which proved to be one of the greatest disasters in the nation's history.

The deep marks are still felt in the hearts of families lacerated and decimated by the war.

The abolition of the curfew is certainly not sufficient to heal the wounds and dispel the nightmares of those days. What is needed now is a new kind of "fire" — one that can give warmth and can heal these deep wounds.

The depressing black uniforms of the students also have been abolished in all schools. Furthermore, it has just been announced that the seat of the 1988 Olympics will be Seoul.

Suwon, January 6

How we ever reached this lovely piece of Korean land would be too long to explain. Let us simply say that it was the result of one of those surprises which our divine adventure has taught us to expect. We are visiting a wide expanse of land at an hour's distance from Seoul. It is a land stretching across sloping hills covered by pine forests — a rarity in this area — a Catholic school with large, presently unoccupied premises, a church, a little village, a sports field, a fishpond and even a farm for the breeding of peacocks and pheasants. All of this is now available to us to serve as a Mariapolis Center, since the buildings are not in use. It looks as if they had been prepared for us to use as a meeting and formation Center of the Focolare Movement in Korea.

It is Bishop Angelo Kim who is making this land available to the Movement as it belongs to the diocese of Suwon. Not far away, he

(continued on page 5)

1) The annual summer gathering of the Focolare Movement. See page 26.
2) The different vocations and branches of the Focolare are described briefly on the inside back cover
3) The official name of the Focolare Movement.

SPECIAL

TWO HUNDRED YEARS OF CHRISTIANITY

The Korean Catholics are justly proud of their origins. A rather unique phenomenon in the history of evangelization, the Church in Korea had an atypical beginning, compared with other missionary countries.

On a winter day of 1777, a group of Confucian scholars were gathered in the Buddhist temple of Chuo. They were disciples of a famous teacher, Chong Yak-Yong, an influential figure of the "Silhak" or "true learning," a movement open to new ideas, including European ones, which filtered in through China.

Among other books from the West, there was also a Christian catechism which impressed these Confucians to such a degree that they sent one of their members to Peking, to learn more about it. There he found the Jesuits, who gave him instruction, and after a year's time, he became a Christian and returned bringing his faith back to his country.

Those remarkable Confucians who were sincerely searching for the truth, were ready to give up their lives for the doctrine of life they had found. Several years passed, however, before a Chinese priest could come to Korea and administer the first Baptism. That was 1784, the year which marked the beginning of a hundred years of uninterrupted persecutions. Tens of thousands of Catholics were martyred and among these, 102 have been proclaimed Blessed. The few priests, disguised as ceramics vendors, would move about from market place to market place, without attracting attention, and supported by the faith of an underground community of farmers and laymen.

A Church which was born as a lay community and has suffered persecution

What caused these persecutions? These "Founding Fathers" of Korean Catholicism, while belonging to a privileged class of intellectuals and officials called "yangan," had preferred to take on the most humble farm labor in order to remain Christian. This meant that, in addition to the disgrace of belonging to the "Silhak," they were considered "subversive" by the government which, true to its rigid Confucian ethics, wanted them to be "more Chinese than the Chinese themselves." Their presence and influence was immediately felt as a threat to the established order, an anti-government movement in a country where an unlimited respect for authority was, and still is, essential to the life and ethics of society.

After almost a century of persecutions in 1866 on the "Hill of Martyrs" in Seoul, many Catholics were beheaded in retaliation to the action taken by two French warships, who, demanding an explanation for the killing of six French missionaries, moved its troops too far inland, thus violating the sacred soil of this isolated and inviolable country.

Only as late as 1886, the peace treaty with France finally put an end to the persecution of Catholics.

From these origins of Korean Catholicism is drawn the extraordinary vitality and identity of the Church, when compared to the history of Christianity in other countries of the Orient.

The memory and honor of her martyrs is a characteristic feature of the Korean Church. Whenever an event is commemorated, so too is the memory of these martyrs, who with the sacrifice of their lives helped to establish the Church here. Last October 18, during the150th Anniversary Celebration of the Diocese of Seoul, the relics of the first priest and martyr, the Blessed Andrew Kim, were carried in procession and placed on the altar before an overflowing crowd attending the Anniversary Mass.

Many of today's Catholics have martyrs among their ancestors. A short time before the persecutions ended, a Catholic with the very common last name of "Kim" was martyred. His wife, who was with child, was spared. The child was born, grew up and became the father of Stephan Kim, now Cardinal, Archbishop of Seoul. ●

(Continued from page 3)

tells us, is the spot which recalls the beginning of Christianity in Korea: in the vicinity of a nearby Carmelite Convent, can be found the graves of the nine "Founding Fathers "(see insert, page 4).

Near the church on the premises lies the village of farmers who comprise a good part of the area's Catholic population, 1,400 persons scattered within a range of eighteen miles. Among the houses with their undulating roofs which blend harmoniously into the gently rolling landscape, there rises the oldest and largest building, which has been the seat of missionary activity, even throughout the years of persecution. Everything has remained as it was 200 years ago, a still visible witness of the roots of Christianity which far from the cities, continued on in the countryside.

ABOVE: Seoul, January 2: During the meeting with the members of the Movement, the gen perform a mime in the style of the ancient dance of the masks found in Buddhist tradition.

BELOW: Seoul, January 3: A moment during the meeting held at the women's Focolare Center for the focolarini, gen and many close members of the community in Korea. Chiara tells them that the Movement has received land and buildings for a Mariapolis Center, and that she will return in 1984 for the 200th Anniversary of Catholicism in Korea.

At the entrance to the village is a "ginseng" plantation where rows and rows of precious medicinal roots lie buried. They will be protected by the soil and the straw of the rice plants until harvest in three to four years' time.

The air here is pure. Against the ocher-colored background of the fields, the bright red dresses of the peasants enliven the landscape. After the frenetic bustle of the crowds and the relentless roar of the traffic in the megalopolis, it is wonderful to be engulfed by the silence of nature.

I can envision how, in the early hours of dawn in this little Christian village, one could finally enjoy that "calm of the morning" after which the country is named.

ABOVE: Chiara Lubich greets the Auxiliary Bishop of Seoul, following the meeting at the Apostolic Nuncio's residence.

SUWON, JANUARY 6: The grounds of the new Mariapolis Center in Korea. In this land there are still vivid traces of the first Christian community in Korea begun 200 years ago. Located about one hour outside of Seoul, it already has a school, church, a small village, a sports field and even a farm for the breeding of birds. ABOVE LEFT: The Old Mission House. TO THE LEFT: Some members of the Movement visit the school, one of the buildings which Bishop Angelo Kim has put at the disposal of the Movement for a meetings and formation center in Korea.

SPECIAL

CARDINAL KIM

"Korea's Catholics today"

As we already mentioned, 1981 was an important year for the Korean Church. It marked the 150th Anniversary Celebration of the opening of the first Diocese in Korea. A huge crowd attended an open air Mass concelebrated by twenty bishops and 500 priests on the outskirts of Seoul.

But these celebrations of September and October were only a "dress rehearsal" for what is to come in 1984, when the country will commemorate the 200th anniversary of the first baptism administered in Korea.

We addressed a few questions to Cardinal Kim, the most eminent and representative figure of Korean Catholicism, whose prestige and influence extends far beyond the limits of religion. This, in fact, can be said about the Church as a whole, because in spite of it being numerically less strong than all other Christian denominations, nevertheless carries remarkable weight in the public life of the country.

What was the significance of the 1981 Anniversary Celebration, and what was its impact on public opinion?

For all Catholics it proved to be a deep experience of unity in faith. On October 18, when approximately 800 thousand people were present, there was no doubt that the grace of God was at work, leaving in all a deep joy. All the mass media and especially television gave the event ample coverage. Three TV networks, including the national one and the one run by Protestants, broadcast almost the entire event which lasted for more than three hours.

It was certainly an excellent means to make the Christian faith known throughout the whole country. And it was also an opportunity for the Catholics who are a minority (they represent 3.5 percent of the population), to be proud of themselves, even though this may, in a way, represent a danger, a temptation.

But all the faithful who are scattered and isolated throughout the countryside and who live in small communities, have been strengthened in their faith. It is human to feel weak, when you are not too many. . . . It is different in the cities, where the faithful are more numerous and can meet in larger communities.

What are the expectations and preparations for 1984?

The anticipation for 1984 is much greater, of course. We are expecting to have the Holy Father with us, even though his visit hasn't yet been confirmed officially. Above all we must prepare ourselves with prayer, as we did for the 1981 celebrations and even more so. True success is not the fruit of human effort alone.

We have also made a three-year plan of spiritual and pastoral activities in preparation for this big event. This year, for instance, our pastoral objective should be that of transforming the parishes into true communities of faith and love. It is precisely the spirit of unity spoken of by Chiara Lubich which we want to introduce into ecclesial life.

With its 200 years' history, the Korean Church is still "young." Do you feel that Christianity has penetrated into the roots of this country with its tradition and culture?

This question can be answered only partly in the affirmative. The so-called "inculturalization" of the Church is a necessary, but slow process. We have started introducing in the liturgy a few religious hymns in the style of traditional Korean melodies. But there is still a great deal to be done, and it will take centuries to deepen and extend this "incarnation" of the Christian message into the life of our people. ●

Stephan Cardinal Kim, Archbishop of Seoul, with Chiara Lubich and two leaders of the Focolare Movement in Korea and Japan, Rita Azarian and Dionisio Cossar, during a visit at the residence of Cardinal Kim.

SPECIAL

AT THE GATES OF GREAT CHINA

Hong Kong Tourist Association

HONG KONG: Meeting point between China and the Western world, this city of intense activity has a population of six million people, concentrated mainly on the island of Victoria and the peninsula of Kowloon, seen in the picture to the left.

The next part of our journey takes us to Hong Kong and to Macao, places which remind us of the visit of Pope Paul VI in 1970.

Hong Kong, January 9

Four hundred years have passed since the arrival to this land of the Jesuit Matteo Ricci. The years are 1582 — 1982, and the Church in China is preparing to commemorate this event. Despite all the difficulties, Christianity here has planted solid roots.

As we meet with the members of the Movement in Hong Kong, their happy and luminous faces are a confirmation that new buds and new hopes continuously come to life in this tree of the Church.

Hong Kong, January 10

Joy, deep mutual understanding, light are the dominant notes of the meeting with the Hong Kong community in the Great Hall of LaSalle College at Kowloon.

The thousands of people gathered here answer generously Chiara's invitation as she repeatedly asks them if they are ready to witness with their lives to the message of love that Pope Paul VI had addressed to all the Chinese people in this very city, ten years ago. And today, as in 1970, this

TO THE LEFT: Macao, the gate of communication with the People's Republic of China. Over the archway can be seen both the Portugese and Chinese flags. Today it is easy to take one-day visits into Chinese territory without a special visa.
BELOW: Hong Kong, January 9, 1982: The meeting with the members of the Focolare Movement at La Salle College in Kowloon.
BOTTOM: Chiara Lubich together with some focolarini and gen outside La Salle College after the gathering.

message seems to reach beyond the narrow borders of the Hong Kong territory, out to the immense multitude of a people waiting for the word "love" to be transformed into life.

The news of the visit in Korea is shared with those present. As members of the same family, all participate in the joy of these recent events, particularly the opening of the new Mariapolis Center in Suwon which already bears its Korean name "Shining Star." These events are all the more splendid because they have the flavor of a "foundation," giving the sense that something great has happened because God's hand has been present.

Among the crowd we notice a well-represented group of missionaries, the Sisters of Canossa, who have known the Movement for years, and who still cherish the memory of Igino Giordani's[1] visit to their community in the Far East.

1) Igino Giordani, called by Chiara Lubich a co-founder of the Focolare, was a renowned writer and a leading figure in ecumenism. He died in 1980.

SPECIAL

THOSE THREE WORDS OF POPE PAUL VI

Excerpts from the talk that Chiara Lubich addressed to the Focolare community of Hong Kong on January 10, 1982.

What impressed me the most, as I read the recent history of your city, was the 1970 speech of Pope Paul VI in the Kong Kong Stadium, and in particular, his famous message to the Chinese people — a message condensed in three words: "love, love, love." As I reread it this morning, I felt the desire to work at its fulfillment, together with all of you.

In today's liturgy, St. John says: "If we love one another God dwells in us and his love is perfected in us." How can we have perfect love in us, so that we might be the living expression of this message? Jesus, in giving us the measure of this love, told us that we must be ready to die for one another. He himself gave us a concrete example of this love by washing the feet of his disciples. To love one another, therefore, means to serve one another.

If we do this, there will be fruits. Mutual love leads to unity. Nowadays we hear so much about unity, but what exactly is Christian unity?

Let me give you an example, so simple that even the youngest, those still in grammar school, may understand. We all know that two elements can be blended together into a combination. But how can this be done? By the heat of a flame, we see that two elements become a third, one which is entirely different from the first two. In this same way, if the flame of divine love is lived by us — by all of us together — we no longer are two, but we have a third one with us. And this third one is Jesus. He, who came on earth 2,000 years ago, and who is risen from the dead, gave us these marvelous words: "I will be with you to the end of the world."

Jesus, therefore, even today, is here with us. He has remained in the Church, as he had promised. He has remained in the Eucharist, in the hierarchy, in his Word, and also in the poor, in all the poor. But the world passes by him, often without seeing him. And yet there is a way of making him "visible": where two or more are united in his name, where there is unity, there the world cannot not experience his presence. Jesus said it himself: "That they may be one, so that the world may believe." It believes, because it sees unity.

When there is unity, all gain courage, strength, love and fire. You may have experienced it in the Mariapolis, in some center of the Movement, in some monastery where this spirituality is lived. Even the smallest children sense it, and they are the thermometer of unity in the families. This is the testimony, this is the Presence which will convert the world. Unity, in fact, expresses Jesus, it shows him like a flower that opens up to the sun. Unity "generates" the Risen Lord, the one who said that he would always remain with us. We must therefore live in such a way as to always "generate" him in our midst, to show him to the world, to be, in a way, like Mary, mother of Jesus.

He is the light that, like the stars, overcomes all darkness. He is the warmth that penetrates all barriers.

If we succeed in loving one another in this way, God, who is Love "par excellence," will be here in Kong Kong, and we shall have fulfilled Pope Paul's message. Those three words he spoke to you will have become a reality. The Risen Lord will be present here among us, and the Risen Lord is Love. We do not know what he will accomplish around us. We do not know the plans of God. We know only one thing: that God wants us to keep this unity, he wants us to have this love, so that we might give it to the world. ●

BUDDHA

the ENLIGHTENED ONE of the SAKYA CLAN

by ANNAMARIA PERICOLI

The story of the prince who becomes the spiritual leader of a small monastic community and gives rise to one of the vastest religious and social phenomenon of all times.

Five-and-a-half centuries before Chirst, at the foot of the Himalayan Mountains at Lumbini, near the border between Nepal and India, a child is born into the aristocratic clan of the Sakya, lords of a small but flourishing province. He is named Siddhartha Gautama.

A prophecy warns his father that the child will one day abandon his princely life and embrace the way of the ascetic. The father, fearing this prediction, surrounds his son with every possible delight, thus isolating him from the real world.

The young prince grows up, excelling in the sixty-four arts encompassing all to be known in Indian culture, and he surpasses even his own teacher. At thirty years of age he marries; his life so far is happy.

And yet, as told in the countless tales spun from fact and legend around his life, three successive encounters reveal to the young Siddhartha the existence of suffering and human misery: an old man, a sick man, and a funeral procession. Following these startling encounters, he is asked for alms by a monk. The monk's serenity profoundly touches Siddhartha. He has the first intuition of how one can be liberated from suffering. The call is irresistable.

Returning to his palace, he learns that his wife has borne a son; his responsibility to bear descendants has been fulfilled. Siddhartha pauses briefly beside his wife and the baby, both fast asleep. Then, in the secrecy of the night, he flees the palace.

He becomes Sakyamuni, the sage of the Sakya clan. He seeks

The great, golden statue of Buddha. The Buddhist monks brought from India to the Asiatic countries not only their religious ideal, but also their scriptures and art which, while coexisting alongside the local traditions, generated a great ferment in the development of art and culture in these countries.

Monks during the only meal of the day, in the monastery of Vat Prang in Cambodia. The cardinal virtues of Buddhism include "compassion, benevolence, concern for the good of the other, and indifference (that is, total detachment)." The practices of the community include public confession and mutual correction and pardon. The lay followers, adults as well as children, spend at least one period of their lifetime in the monastic state.

out the masters of ancient wisdom, following first one, then another, remaining always more deeply disillusioned with their spiritual and philosophical methods which, no matter how lofty be their logic, fail to liberate man from his human limitations.

Finally, followed by five companions, Siddhartha resolves to begin the search himself by practicing a life of asceticism. He finds a place near the river bank, fit for meditation, and there Siddhartha begins the severest of penances which reduce him to the point of emaciation. Not only do these extreme mortifications fail to lead to true knowledge, but, he finds, they sharpen his instinctive thirst for life.

He begins to take solid foods again, and according to legend, is fed through "divine" intervention. His physical and intellectual strength return. His disciples, scandalized that Siddhartha has given up his ascetic practices, abandon him. Undaunted, he continues on.

He plants himself under an Indian fig tree, resolving never to move until he has reached true wisdom. He resumes the path of meditation which will lead to liberation from every human seduction. After overcoming all temptations which try his perseverance, "ignorance was dispelled, knowledge arose; darkness was dispelled, light arose."[1] He has become the Buddha, the "Awakened One," the "Enlightened One."

1) Hans Wolfgang Schumann, "Buddhism: An Outline of its Teachings and Schools."

The Four Noble Truths

Nothing any longer ties him to human existence. The clairvoyance he has reached opens up to him the mysterious "Nirvana" the "extinction of all desire," the "liberation from every temporary thing," the "beatitude," the "nectar " as it is called in ancient Buddhist manuscripts.

But Buddha refuses to remain alone in this state of blissful contemplation. "I shall not embark upon Nirvana until this holy way of life which I practice will prosper and flourish and spread to the multitudes, and become universal and be accepted by the gods and by men," reports one of the sacred manuscripts.

He returns to Benares, and encounters his five former companions. They are diffident, at first, hesitant to receive him again, but slowly Buddha unfolds his newfound secret, conquering their reluctance. During the first part of the night, he keeps silence. During the second part, he explains why he has renounced the way of asceticism; during the third, he reveals the "Four Noble Truths" he has discovered. The First Noble Truth is that suffering is universal, due to the lack of permanence in all things. The second is that the cause of this universal suffering is selfish desire — that yearning that can never be satisfied. The third is that suffering can be overcome by suppressing thirst, by annihilating all selfish desire. The fourth is that the way leading to this extinction of desire, and the suffering it causes, is the "Noble Eightfold Path." Thus, in what has come to be called "The Sermon of Benares," the Buddha expounds for the first time the very heart of the doctrine, the fundamental law of what will become Buddhism.

In avoiding the extremes of a life of pleasure which, the Buddha says is "ignoble and useless," as well as the extremes of a life of mortification which is "painful and useless," the Buddha reveals the "Middle Way" — the one which leads to peace and enlightenment: it is the majestic, Eightfold Path: right understanding, right resolve, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. The first two are the beginning of the way to salvation, the next three regulate ethical conduct, and the last three render the spirit pacific, incorruptible.

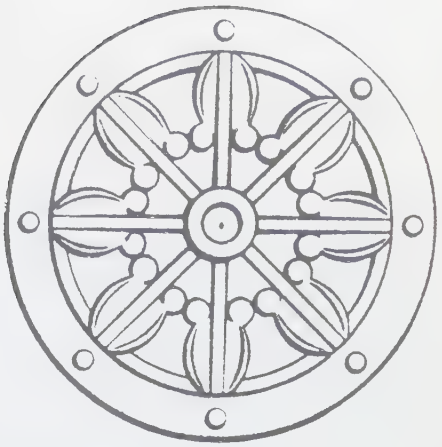
It is the path to Nirvana. But it is not easy to enter this exalted state; those who are perfect are able to reach it — even in this life. But all can at least draw near its threshold.

A Casteless Community

Buddha's first five companions form the initial monastic community of Buddha which, for more than forty years, wanders the lands bordering the banks of the Ganges River.

The first "lay person" to follow this doctrine is Yasa, son of a rich merchant of Benares. In the sacred texts which recount the conversion of Yasa, the fundamental threefold formula, still recited today, appears for the first time. It is the formula of the "Three Jewels": "I take refuge in the Buddha, in the Dharma (doctrine) and in the Sangha (community)."

Yasa is followed by his parents, his wife, children and by fifty-four of his friends all who become lay members. Not only hermits, but even kings, with a great number of their subjects belonging to the most diverse social strata, embrace the doctrine and become



The wheel of the Dharma (doctrine), symbol of Buddhism. The spokes represent the eight steps which lead to Nirvana.

zealous lay followers of Buddha. The children of the elite, of the wealthy, also are attracted by this new way of life and accusations arise from those who do not understand it, claiming that Buddha brings devastation upon the families.

It is a way of salvation open to all, including the "Untouchables," who, in Hindu society, were segregated from those who could be saved. The simplicity of the doctrine which could be practiced without obtuse reasonings, proves to be an entirely new "way" of life.

The Buddha, while not directly denying the Hindu myths and divinities, devaluated them. Neither gods nor magic formulas could bring about salvation: one can be saved only by right decision through the choice of the "Four Noble Truths."

Observing the "Middle Way is to avoid the extremes such as the seeking of worldly pleasures on the one hand, or the following of a severe asceticism on the other. This "Middle Way" is the ideal condition leading to liberation from suffering. It is the state that

(continued on page 16)

EASTER

Who has seen more?

The Resurrection!

John and Peter go to the empty tomb and find the wrappings on the ground, and the piece of cloth which had covered the head of Jesus rolled up in a place by itself.

Mary Magdalene lingers outside the tomb, weeping. Then she sees two angels, one seated at the head and the other at the foot of the place where Jesus' body had lain.

She speaks with them, and then turning, she sees Jesus. The apostles had not seen him, not even the Apostle whom Jesus loved the most, certainly also for his innocence. But Mary, the sinner, sees the angels, and then she sees Jesus. "Blest are the pure of heart for they shall see God."

Who, on this occasion, has seen more? Mary Magdalene.

Her tears which flow continually, her waiting outside the tomb — signs of a great love and faith — her questioning the angels, and the one whom she thinks to be the gardener — almost as though she were the only one interested in Jesus — have purified her heart perhaps more than the others. So much so that she merits to see the angels and the Risen Lord.

This, then, is the meaning of the Resurrection.

Redemption is accomplished. Death is conquered.

Sin is overcome by the mercy poured out in abundance for us from the tree of the cross.

Chiara Lubich

VATICAN II AND BUDDHISM

From ancient times down to the present, there has existed among diverse peoples a certain perception of that hidden power which hovers over the course of things and over the events of human life; at times, indeed, recognition can be found of a Supreme Divinity and of a Supreme Father too. Such a perception and such a recognition instill the lives of these peoples with a profound religious sense. . . .

Buddhism in its multiple forms acknowledges the radical insufficiency of this shifting world. It teaches a path by which men, in a devout and confident spirit, can either reach a state of absolute freedom or attain supreme enlightenment by their own efforts or by higher assistance. . . .

The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims and must ever proclaim Christ, "the way, the truth, and the life" (Jn. 14:6), in whom men find the fullness of religious life, and in whom God has reconciled all things to Himself (cf. 2Cor. 5:18-19).

The Church therefore has this exhortation for her sons: prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve, and promote the spiritual and moral goods found among these men, as well as the values in their society and culture.

Excerpt taken from the Declaration on the Relationship of the Church to Non-Christian Religions, "Nostra Aetate," as printed in The Documents of Vatican II, ed. Walter M. Abbott, S.J. (London: Geoffrey Chapman, 1966), pp. 661-663.

BUDDHA

(continued from page 13)

all beings — including the divinities of various worlds and heavens (according to the Indians' conception of the cosmos) — must merit through many reincarnations: a sort of "purgatory" following the inexorable law of retribution.

"Every living creature is an heir to his own actions," Buddhist scripture tells us. Thus man is pursued by his actions like a debtor by his creditor, and in the end, he will gather the fruits either in the present life, or in future reincarnations.

Buddha dies at the age of eighty, entering into final Nirvana. As he lay dying, his most beloved disciple, Ananda, weeps by his side. The Buddha reminds him to "overcome the pain of separation from those who are dear to us." To his monks he repeats, "Everything passes; work out your salvation with diligence." He leaves no writings, nor does he bestow on anyone the authority to keep his disciples together. In fact, he had considered himself to be "neither god nor prophet."

The Two Vehicles of Buddhism

The teaching of Buddha, together with the admonishments and advice he expressed in sermons and to his monks, are passed on by word of mouth. At least one hundred years pass by before they are first set down in writing at the First Council of the "arhats" (saints). By then, Buddhism has spread widely, prompting the necessity to establish a Canon of Doctrine (Dharma), of Conduct (Vinaya), and of the Community (Sangha), to prevent a growing laxity in the observance of the precepts — or a divergence of thought — from further undermining the foundation of the Master's teaching.

The "schools," with minor or major variations, continue to multiply. The most varied personalities join the ranks of the monks, including prominent figures in the realm of culture and thought. The religious principles, cults, practices and philosophical-religious thought of the entire Indian world are brought into the monastic world. Hence the ferment of innovative and critical ideas begins.

Nevertheless, due to the Buddhists' characteristic attitude of tolerance, all these various currents of thought continue to coexist, maintaining a basic cohesion in the community up until the first century of our own era, when the divergences reach a point where separation becomes inevitable.

Two major branches are delineated: the Theravada Buddhism or "Followers of the Teaching of the Elders," and the Mahayana Buddhism, "The Greater Vehicle" which takes one across the ocean of suffering to Nirvana. The followers of the Mahayana tradition call the former, Hinayana, or "Lesser Vehicle," judging it to be narrower and more limited because of the contemplative and solitary detachment practiced by the more perfect monks as they seek their own personal experience of Nirvana.

The Mahayana Buddhism, on the other hand, highlights the attitude of compassion which Buddha exemplified in his decision to remain among men in order to help all reach Nirvana. Thus it

considers more perfect the monk who remains on earth, choosing to delay breaking the chain of reincarnations and therefore, one's entrance into Nirvana, in order to "save all mankind." This is the goal of the "boddhisattva" —those about to become Buddha. They follow a kind of progressive "sanctification" which may require thousands of reincarnations before they can leave, as it were, their career of compassion among men, and become "Buddha."

As they progress towards Buddhahood, they become divine-like personages, and since Buddhists see them to be more accessible than the "Buddha" is, the boddhisattvas enjoy particular devotion from the people who honor them with statues and temples, and who place them among the divinities after death. They are in fact, endowed with the power to protect and liberate man from sickness and all evil, and can even transfer their own merits to those who invoke their help. Thus does the Mahayana tradition modify the strictly individual law of recompense according to one's own merits, as found in original Buddhist doctrine.

Likewise, the new doctrine allows monks to marry, a change originally unthinkable.

In Mahayana Buddhism, the historical Buddha — the Enlightened One of the Sakya clan — attained such a high state of Nirvana that he has become inaccessible and, in much of Buddhist worship, is almost eclipsed in light of the boddhivsatta who remains still close to the concerns of his fellow beings.

Thus we see in the "human boddhivsatta" a future Buddha in the making.

ABOVE: The prayer-wheels, typical of Lamaistic Buddhism, outside the temple of Boddnath, Nepal. On them is written the prayer called the "mantra" which is believed to be efficacious when the wheel is spun.

BOTTOM LEFT: Svayambhunatha, Nepal. From the high "stupa" of the temple, the eyes of Buddha guard his country, the valley of Katmandu. The "stupas" are funeral monuments which have become reliquaries and represent the unity of the cosmos in its "thirty-two forms of existence."

Along the Silk Trade Route

Following the commercial route of the silk trade, Mahayana Buddhism passes the barriers of the Himalayas and spreads into China, Korea, Japan and later to Vietnam.

In the seventh and eighth centuries A.D., Buddhism reaches Tibet and Mongolia, acquiring a form that emphasizes rites, magic formulas and the practice of yoga for the achievement of supernatural good. It is called the "Tantric Vehicle" named after its practices, or Lamaism, after the "Lama" or teacher-monk of the monastic communities.

While the Buddhism of the Elders, the Theravadins, also undergoes a certain evolution with respect to its origins, it follows a stricter observance of the rules, and maintains a more pronounced monastic character. From Ceylon, India, it spreads to the southeastern part of Asia as early as the third century before Christ.

The first missionary is the son of King Asoka, the pious king who, after his own conversion, issues laws inspired by Buddhism, renouncing war and sanctioning tolerance towards all religions, including the various Buddhist sects rising up in the country. In accordance with the role of the laity, he protects the monastic communities and encourages their expansion over all his empire stretching from Iran to the south of India. From Ceylon, the Theravadins then spread into Burma, Thailand, Cambodia and Laos.

The development of Hinduism, the philosophical controversies with the schools of Brahmanism, together with the political affairs of the times, compells the monks to move outside of India. The Islamic invasion gives the decisive push and as the route of the silk trade becomes more and more dangerous, merchants as well as Buddhist missionaries take to the open sea: the new message spreads out even to the islands. •

NEXT MONTH: "Buddhism Today." An interview with Father Marcello Zago, adviser to the Secretariat for the dialogue with Non-Christian religions.

LC TIE LINE throughout the world

The LC TIE LINE Throughout the World is now at its third edition, and offers some thoughts that Chiara Lubich shared with us recently as she continues to invite us to strive together on a "journey" toward sanctity. They are presented here for our readers, together with news flashes of the last part of Chiara's trip to Asia and Australia. A complete and detailed coverage of the last leg of her journey will be published in the next issue.

Compiled by SILVANA VERONESI

February 2, 1982. As we strive ahead on the "holy journey" we know that we cannot stop and, much less, go backwards. Jesus said, "Whoever puts his hand to the plow but keeps looking back, is unfit for the reign of God" (Lk. 9:62).

Australia is a young continent. Its coat of arms reminds us of this. It bears the picture of two native animals which were chosen specifically because they do not know how to walk backwards. One is the kangaroo and the other one is the large bird called the emu.

We too have to go ahead always, with courage, and we know that what helps us to go ahead is the Word of Life. As one psalm says, "A lamp to my feet is your word, a light to my path" (Ps. 119:105).

The Word of Life for February is: "For the weak I made myself weak. I made myself all things to all men in order to save some at any cost." We should love this sentence in a particular way. These words, in fact, remind us of the characteristic way of those who have chosen the way of unity in order to reach "that all may be one" (Jn. 17:21). This is the way of making ourselves one with every neighbor.

Yes, this is the way, because it is the same way that God chose in order to show us his love. He made himself a man like us — and was crucified and forsaken. He put himself at the level of all: truly weak with the weak. Here we have the beginning of "that all may be one" that is to come. He "bent" towards us, so to say, without breaking, exactly like the bamboo sticks which are widely used in the Philippines for many things, because they bend but do not break.

We too are called to give our contribution to unity so "that all may be one." Therefore, first of all, let us revive our faith in the fact that every person is called to unity, because God loves all. Let's not find excuses such as, "Oh, that one will never understand; or that one is too young to grasp it; or another one is my relative and I know him very well, he is attached to the things of the world; or this one believes in spiritism; or that one belongs to another faith; or this one is too old to change; and so on.

No! We have to abandon all these judgments. God loves everyone, and is waiting for all to come to him. Our only duty is to love everybody, to serve all, making ourselves one in everything, with the exception of sin. It will be Jesus then to win others over. And if not now, then in ten, twenty or thirty years, but they will come. This has been my experience.

To conclude then, what should we do in the coming days? Go ahead always; and look at the relationship we have with every neighbor, making ourselves one with everyone, with each one, in order to give a firm foundation to our striving toward unity amongst all, so "that all may be one."

Chiara Lubich

News from Manila

Four bishops, at the end of the meeting of the Focolare community in Manila last month, expressed their gratitude for all that the Movement has done for the Church in the Philippines.

Bishop Klaus Hemmerle, bishop of Aachen, Germany, after participating in the gathering of bishops who are friends of the Movement, was invited to speak on unity at the opening of the Philippine Bishops' Conference. Copies of his talk, greatly appreciated by all, once translated into the different languages represented, were distributed to those present.

The bishops who are friends of the Movement in the Philippines, have asked Chiara Lubich to open a school of formation which the priests in the Far East could use.

The "Roman Mariapolis" of Tagaytay

There has been a "Mariapolis Center"[1] in Tagaytay for several years now. In this last month, with the inauguration of the institute for the dialogue with other religions, dedicated to Piero Pasolini, as well as the opening of schools of formation for lay people, priests, men and women religious, a small city was planned and is already taking shape. It will become the meeting point of the focolarini, "volunteers," gen, families and of the various movements[2] within the Focolare Movement in the Far East.

It will be something similar to the Movement's "Roman Mariapolis" which links the members of the Movement from all over

the world. This is done through the centers for the various vocations (focolarini, "volunteers," priests, etc.) in accordance with their different vocations and tasks. Families of the Movement have moved there to work for it. In Tagaytay, the opening of a similar kind of coordinating center for Eastern Asia seemed timely and useful. It will become, so to say, the "Roman Mariapolis" of Tagaytay.

Radio Veritas

Before leaving Manila for Australia, Chiara Lubich was asked to broadcast a message over *Radio Veritas*, a prominent Catholic network reaching the Asian countries. In her message which she addressed especially to "the young people who will be the Asia of tomorrow," she invited all to "embark on the challenging task of bringing about the presence of Christ in the midst of the world." As she spoke to all the Catholics and families in particular, she told them how, by establishing the presence of Christ among parents and children, brothers and sisters, they can be "small 'churches' capable of carrying out their roles as missionaries, a role not limited today to priests, but including all the people of God."

From Melbourne, Australia

Archbishop Thomas Francis Little celebrated a Solemn High Mass in St. Patrick's Cathedral for seven hundred and fifty members of the Movement who had come from many different parts of Australia andNew Zealand.

Chiara Lubich, meeting later with the community, recalled the historical trip made by Pope Paul VI to Australia, and underlined the definition he had given of the Church during his visit: "The Church is charity; the Church is unity." She invited all to commit themselves to spreading this charity and unity throughout the entire continent.

Before leaving for Bangkok, some of the leaders of the Movement were invited by Archbishop Little to a luncheon. Present were the Apostolic Pronuncio, Archbishop Luigi Barbarito, four bishops and five priests. Australia is a country where different races, nationalities, religions and Christian Churches coexist. For this reason, Chiara's spontaneous talk about ecumenism and unity prompted many questions concerning the experience of the Movement in this field, throughout the years. The bishops were unanimous in their encouragement of the spreading of the Movement throughout Australia.

Two new centers of formation are being established in Melbourne, in the East, and in Perth, to the West. The temporary facilities are rented at present, but the community of the Movement, as well as the bishops have given their enthusiastic support to the new endeavor. Bishop Francis Patrick Carroll of Wagga-Wagga has donated a large piece of land to the Movement. It is too early to tell what will be built there, but it could become the site of a small city bearing witness to the life of the Gospel.

Bangkok

This was the last stop in Chiara's trip. "Here you can touch with

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February 18, 1982. Here are some thoughts to encourage us on the "holy journey" that we have undertaken together – that is the journey toward a collective sanctity, helped by God's grace and only for his glory!

For this journey, as we all know, we have the "lamp" of the Word of God.

The Word of God! But are we aware of just what the Word of God is? I am always impressed by the comparison that Scripture makes between the Word of God and the human being. It says, "All mankind is grass and all their glory like the flower of the field. The grass withers, the flower wilts . . . the word of our God stands forever" (Is. 40:6-8).

This is what the Word of God is all about.

Therefore, we should have an immense respect for it, and we should examine ourselves often to see if this is how we regard it.

How often we limit it by constraining it within the limits of our narrow way of thinking. Perhaps we consider it as something we know inside out. At times, we don't consider it useful in our situation and we disregard it; or, after having lived it a little, we think it cannot offer us anything more. And always, we certainly do not understand it as it deserves to be understood.

The fact is, however, that we will pass away and the Word will remain: the Words of God will never pass away. What should we do then?

We should try to have, as much as possible, the right understanding of it as a presence of Christ – which it is. We should feel extremely honored at being able to live it, to "clothe ourselves" with it in each present moment.

We have been trying to live the Word: "For the weak I made myself weak. I made myself all things to all men in order to save some at any cost" (1 Cor. 90:22).[1]

Someone asked us: "How far must I go in making myself one with my neighbors . . . in loving them, serving them, in order sooner or later to reach unity?

Jesus himself gives us the answer. He truly made himself one with us first by becoming man. Then he experienced our fatigue, our suffering, he experienced even death. He experienced everything belonging to our human condition, except one thing – sin.

This is how we, too, should make ourselves one with whomever we meet in the present moment of life. We should take on ourselves the burdens, sufferings, joys – everything of the others, escept sin.

Then and only then this Christian way of loving will be blessed and bear fruit. And many will follow it. The circle of those who have God as their ideal will enlarge around each one of us, as it happens when a stone is thrown into the water. This was Paul's goal too. In fact, he said, "I made myself the slave of all so as to win over as many as possible" (1 Cor. 9:19).

C.L.

1) Word of Life, February 1982.

Pope John Paul II repeatedly told the Gen, coming from many different countries for their latest convention, to "Pray for Unity." The Pope invited the Gen to sing, and to gather for this picture taken with him during the General Audience held in Paul VI Audience Hall, February 3.

your hand that Buddhism is present and lived," she said on her visit to many of the large and small temples scattered throughout the city, and to the splendid former royal palace, displaying an architecture truly original and elegant.

Chiara's talk in Bangkok was translated into Thai by Sister Benedetta Carnovali and addressed to two hundred and fifty people of the community of the Movement there. Those present included very young gen who had travelled great distances to be there, as well as Catholic and Buddhist families, and missionaries from different religious orders. Of the ten bishops who in Thailand support the Movement, two could be present at this meeting, Bishop Lawrence Thienchai Samanchit from Chanthaburi and Bishop Ek Thabping of Sriracha.

New Delhi

Natalia Dallapiccola, from the Movement's office coordinating the activities concerning its dialogue with other religions, stopped in New Delhi where she met with Archbishop Angelo Fernandes, president of the "World Conference of Religions for Peace(WCRP)." He warmly encouraged the collaboration of the Movement with the WCRP, which has branches on five continents, especially in view of the Conference's fourth convention to be held in 1984, possibly in Nairobi.

Bombay

Enzo Fondi and Giuseppe Zanghi, two of the focolarini who accompanied Chiara on her trip, stopped in Bombay on their way back from Bangkok. They visited the community of the Movement which is there at its beginning.

The largest of the gatherings they had in the city — one hundred and fifty people including many men and women religious — was held near the sanctuary of Mount Mary, where in 1970 Pope Paul VI had crowned a beautiful statue of Mary.

BISHOPS

Rocca di Papa

In February, the sixth annual meeting for bishops friends of the Movement was held at Rocca di Papa, Italy. Forty bishops from Europe, South America, the Middle and Far East were present, including Cardinal Leo Jozef Suenens and Cardinal Giovanni Benelli.

At the beginning of the meeting, Cardinal Opilio Rossi greeted all present, also on behalf of the Pontifical Council for the Laity, of which he is president. Other speakers included: Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church, Archbishop Lucas Moreira Neves, secretary of the Sacred Congregation for the Bishops, Archbishop Augustin Mayer, secretary for the Sacred Congregation for Religious and Secular Institutes, and Bishop Jozef Tomko, secretary-general of the Synod of Bishops. On Sunday, February 21, at the conclusion of the gathering, they were received in a special audience with Pope John Paul II.

* * *

Four hundred diocesan priests "focolarini" met at the Mariapolis Center of Rocca di Papa from February 9 to 12. Chiara Lubich, who had just returned from her trip throughout Asia and Australia, shared her impressions about the trip, mentioning the great importance of the dialogue between the Movement and the great religions.

From Africa

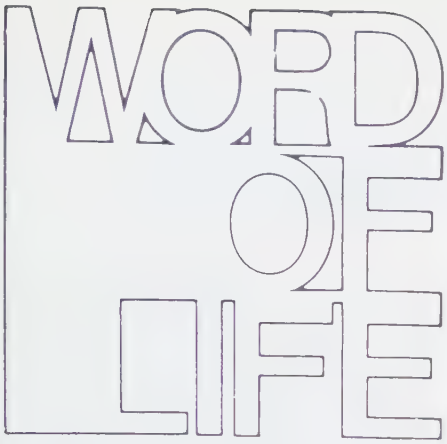
The second Mariapolis for the Central African Republic took place in Buar, its capital, in the native language, "Sango." The invitation to start on the "Holy Journey" together was received with deep joy by all. Other Mariapolis were also held in Upper Volta and in Nairobi, Kenya.

The Pan-African Conference on the Lay Apostolate, with Cardinal Opilio Rossi presiding, was held in Yaounde, the capital of the Cameroon in January. Thirty bishops, twenty priests and sixty lay people participated.

The Pope's message at the opening of the Conference highlighted "the spiritual dimension in the commitment of lay people" which can help heal the separation often existing between faith which many profess and the practical application of it in everyday life. The message was a reminder of how faith lived in daily life demonstrates "the strength that faith has to transform the world and renew the human family."

Following a concelebrated Mass and the keynote address by Bishop Tsiahoana on the vocation of the laity, the major part of the Conference was dedicated to group discussions on different topics: the situation and the role of young people, workers, farmers and those who are in leadership positions in society.

Lucio Dal Soglio and Dominic Nyuyilim, as representatives of the Movement in Africa, participated in the group on youth involvement. Some of the bishops, such as Archbishop Elias Mutale of Kasama (Zambia), Bishop Henry Karlen from Zimbabwe, Bishop Mayala from Zaire, Bishop Mberara from Uganda and Bishop Wonking from the Cameroon, invited the focolarini to spread the Movement in their countries, and some requested the opening of new Focolare Centers in their dioceses.



"If I then,
your Lord and Teacher,
have washed your feet,
you also ought to wash
one another's feet."

(John 13:14)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (John 13:14).

It was just before the Passover feast. Jesus removed his cloak, tied a towel around his waist, poured water into a basin, and began to wash the feet of his disciples. Peter did not want him to do this: "Lord, are you going to wash my feet?" he asked.

But Jesus convinced him saying, "If I do not wash you, you have no part in me." Only in this way can Peter be in communion with Jesus.

Then, after alluding to the fact that Judas will betray him, Jesus washed the feet of all the disciples. And when he had returned to the table, he said:

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet."

Having said this, he continued:

"What I just did was to give you an example: as I have done, so you must do. . . . Once you know all these things, blest will you be if you put them into practice."

"Blest will you be . . . ."

This reciprocal service, this mutual love that Jesus' disconcerting gesture teaches us is thus another beatitude.

When we Christians think of the beatitudes, we immediately remember those listed together: "Blest are the poor in spirit; the reign of God is theirs. Blest too are the sorrowing. . . . Blest are they who hunger. . . ." and so on.

The Gospel of John, however, records two other beatitudes: one concerning faith, which calls blest those who believe without seeing, and one concerning love, which calls blest those who love one another.

This month's word of life invites us to experience the truth of this second beatitude, by understanding and putting into practice the teaching Jesus has given us.

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet."

To wash someone's feet — Jesus' gesture is a clear, concrete and effective illustration of the commandment of love. He wants to give his disciples an example of that humility which is the basis of love.

Because it is an act of purification, this gesture has also been interpreted as referring to the sacraments — to baptism, for instance.

Certainly it brings to mind the paradox of the Incarnation: God who becomes a human being. Furthermore, in his washing the feet of the apostles, Jesus is the image of the Father; revealing to us who God is: God is love.

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet."

Because Jesus is Lord and Teacher, his example is the standard for his followers. As part of the Christian community, each one of us is invited to make it the golden rule of his or her own life. Later, that same evening, Jesus established it as the fundamental law of the Church: each of his disciples must love the others as Jesus himself has loved us.

Following Jesus' example, the custom of washing the feet of guests quickly spread among the first Christians. One of the things to be looked for in the life of a Christian widow was that she had "washed the feet of the saints" (1

Tim. 5:10). Still today the liturgy of Holy Thursday continues the tradition.

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet."

How then can we live this word of life throughout the coming month?

To imitate Jesus, as he asks us to do, does not mean to repeat his precise actions, even though we must always have it before us as a shining, incomparable example.

To imitate Jesus means to understand that we, as Christians, have meaning if we live *for* others, if we conceive our life as one of service to our brothers and sisters, and base our whole existence on this foundation.

Then we will have done what Jesus most desires.

We will have focused on the very heart of the Gospel.

We will be truly blest.

CHIARA LUBICH

GEN 4 MAGAZINE

THE GEN IV MAGAZINE, WRITTEN BY AND PREPARED FOR THE VERY YOUNG, APPEALS TO ALL AGES.

THROUGH THEIR DRAWINGS AND STORIES, THE GEN IV – AGES 4 to 7 – FROM ALL OVER THE WORLD, SHARE THEIR EXPERIENCES IN LIVING THE GOSPEL.

Gen IV Magazine
Focolare Movement
P.O. Box 496
New York, NY 10021

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EXPERIENCES

The following are experiences in living the Gospel which some of our readers have shared with us.

A SIMPLE CHECKMARK

One afternoon after school, I stopped by my son's classroom to tell his teacher that he had an appointment the next morning, and would be late arriving to school. When I greeted her, she immediately began to tell me that my son was not paying attention in class. I tried to talk with her about it, but she would only say that he needed to learn to pay attention. When I left the classroom, I was really angry. I thought, "She could have at least sent me a note about it first, instead of just exploding all at once." It seemed that she didn't care to hear any of the reasons I knew were contributing to the problem, or what could be done to help him. The situation seemed hopeless. All I wanted to do was take him out of school and put him in another one where I knew they offered a special kind of program.

The word of life we were living that month was, "Not seven times I tell you, but seventy times seven." At this point, though, I was so angry that it was difficult to see how I could begin to live it.

At home I discussed the situation with a friend who also lives the word of life; finally I was able to forgive the teacher. I knew that I would have to talk with the teacher again, and I dreaded it. But I also knew that above all, I would have to love her. It meant that I would have to put aside all my definite, long-held ideas on how to help my son, and try to make myself one with her. I resolved to love her by doing whatever she suggested.

When I returned a few days later, I asked Jesus to help me love her. I tried to talk with her about it on her terms. I asked if she had any ideas and as she didn't I suggested that perhaps she could send a note, a simple checkmark

at the end of the day, to let me know how he was doing. She said that perhaps I could come in everyday at the end of school. I immediately thought it would be much more difficult as I have a baby at home, but I said I would come. After a few days, she was surprised that I was still interested in our check-up. She told me he was indeed doing better, and suggested that perhaps I come in just once a week. Our conversations were on a much friendlier level.

Although it had taken me some time to live it, I found that the word of life had helped to make forgiveness a reality in my heart.

M. C.

GIVING EVERYTHING TO GOD

Late in December I found out that I was expecting a baby. I was extremely happy. Immediately I gave everything to God, because I know that what I am and have is his. This time, I was a bit more uneasy with the pregnancy because I had miscarried the year before. The word of life we were living that month was: "I am the servant of the Lord. Let it be done to me as you say." I prayed hard to be able to be the servant of the Lord, as Mary had been, and to let his will be done in me.

About three weeks later, I began to miscarry. It was a shock; I felt sick and scared but the word of life prepared me to accept what ever would happen, even if it meant to lose the baby. Throughout this period I felt this suffering was a gift from God and I experienced his personal love for me.

When I returned to the doctor's office I resolved to go beyond what I was feeling inside to try to love the doctor and nurse — everyone whom I would meet. By this time we were living the word of life, "May all find their home in you, O God," and I wanted to live this by letting everyone find in me a little of Jesus' love for them. It was difficult for them as well because they had to confirm that I had lost the baby. As they tried to console me, I tried to console them too, and I felt a real peace inside — a closeness to God that was deeper than ever before.

J. R.

Images FOR words

THE SOUL THAT WALKS IN LOVE
NEITHER RESTS
NOR GROWS TIRED

St. John of the Cross

Tony and the $5 shock

Tony was slumped over the telephone in the corner of the warehouse, staring glassily into space, breathing heavily. We had found him like this once before. It took us a long time to sober him up.

The next day, walking along the street with a friend, I saw Tony again. This time he was slumped against a wall, on the opposite side of the street. He was begging for change from the passersby. Together my friend and I tried to get him to his feet; it was impossible. We dragged his almost deadweight to the closest hospital.

It seemed impossible that he had gone downhill so completely. I had known him for eighteen years, ever since he had been appointed to our office. Over the years we had noticed an increase in the lack of balance in one who already was far from stable. It was common knowledge that he had been in mental hospitals several times; but even so, no one had really guessed the whole truth, nobody knew what his illness was.

Now, in the street, as I lifted up the full sweaty weight, and recognized the telltale smell of his breath and the glazed daze in his eyes, for the first time I knew with painful certainty what I had only vaguely suspected: Tony's sickness was that insatiable thirst which dominates and never releases those whom it has enslaved, and which more and more was forcing him to drown his defeats in alcohol.

To drag his inert body to the hospital was physically exhausting, but what weighed even more heavily on me was the weight of his failure, of his inadequacy in life. As we struggled along I realized with utmost clarity that I was not going to be able to be relieved of his "weight" once I had left Tony in the hospital.

The very next day I went to see the office supervisors about him. Tony was employed in my section and I had to take some steps concerning him. I asked them for some time before they resorted to such drastic measures as dismissal. I took on total responsibility for his case. My next step was to meet his wife.

I sent a message to Tony's wife and the next day, when I arrived for work at eight o'clock, she was standing by my desk. She was worn out and hollow-eyed with exhaustion. She told me that the day before, she had been to all the main newspaper publishers in the city, asking for help for her family. "In a city of four million people," she told me, "I felt completely alone!"

As she slowly unfolded her story, I stepped, with her, into a nightmare. She had three children, one eight, one six and one four years old. They were living a nightmare relationship with a father who was almost always drunk. The youngest one in particular would run terrified to hide under the bed every time his father came home; he would stay there until Tony left the house.

There it was. Tony drank, and had been drinking — and drinking immoderately — for twenty years. At first he had managed to hide the fact, but now he could no longer control himself.

His wife went on to tell me about their life together; their friends and even their family had practically deserted them. To provide some sort of stability for the family, she had taken a job as a nurse in a nearby hospital, working nights so as to be with the children during the day.

There was nothing I could say. It did not seem right to comment with sterile words of conventional encouragement on all that poured out from her. All I could say to her was that among the four million people in the city she now had at least one friend, and she must never feel alone again.

In the days that followed I got hold of her busband's medical records, and took them to a medical friend of mine. Immediately he faced me with the fact that Tony's alcoholism was so far advanced that there was little to no chance of his ever recovering. However, I discovered that in the city there was a branch of Alcoholics Anonymous (AA), a group of people who are ex-alcoholics and who dedicate their lives to the rehabilitation of those still addicted. I took my colleague's case to them. I went straight to their headquarters. What struck me most about these people was their availability, their immediate willingness to put aside everything in their daily life in order to help another alcoholic be rid of this oppressive bondage.

Tony was due to come out of the hospital any time, and I told the organization that I wanted

their help in keeping him in his job. The president of the Association promised to help me, and advised me to bring Tony by as soon as possible.

It was five o'clock in the evening when I finally was able to call Tony's home and talk to his wife about this new development. I asked her how best to present it to her husband. She was utterly pessimistic. She already knew about AA. Tony had always refused to have anything to do with them or their meetings. I asked her to try once more; I suggested that she tell him a friend was coming to take him to meet some people who would help him.

A few days later I went to the hospital to meet him when he was discharged. He was dumbfounded when he saw me."What are you doing here?" he asked. "Why are you going to all this trouble for me?" I told him right away that I was "the friend" who was to help him, and taking advantage of his surprise, I got him into the car and drove straight to the headquarters of AA.

The group which Tony was in met three times a week. During these meetings I always sat next to him in absolute silence. I felt it could be important for him to have a friend next to him, ready to receive the first flicker of his intention to recover, and to encourage him on. In spite of all this, he began drinking again. Sometimes, with his wife, I carried him bodily from the car into the meeting room, but throughout the sessions he would sit and stare at me with a faraway, vacant expression in his eyes.

We carried on like this for about four long months. Life had become a battleground. I would get home at eleven o'clock or midnight, utterly exhausted, having used up every last ounce of energy encouraging Tony's wife — who returning home from the sessions could no longer restrain her tears nor maintain her hope — to go on one more day . . . and then another . . . and then another: all seemingly the same, an ever-increasing total of defeats and disappointments.

Inside myself I knew that I could not give up. I had chosen to help Tony, and I was ready to go on, seated silently next to him, for who knows how many more meetings. One evening as I was going home, a phrase from the Gospel came to my mind; it seemed to mirror exactly the situation I found myself in: "He had loved his own in the world, and would show his love for them *to the end*"(Jn. 13:1). This, it seemed to me,had to be the measure. We had to love Tony to the end. To the end of his illness? I didn't know. It just had to be . . . to the end.

The very next day the president of Alcoholics Anonymous took me to one side and admitted that Tony was one of their most difficult cases. In fact, he was almost irrecoverable. There was only one more thing to try, he said, and that was shock. As his friend, I had to talk to him seriously—even severely — and shock him into facing reality.

Before speaking to Tony, I went to pray in the silence of a church. I asked myself over and over again whether I really loved him to the point of giving my life for him. Only on this condition could I speak to him so harshly.

Tony was not expecting me that day. He was surprised and then stunned by our conversation. I had never spoken to him like that before. I told him that he was to have his last chance: that his wife (and this was true),having given up all hope of his recovery, was on the point of abandoning him.

As his superior in the firm I forbade him to ask for any more loans from the company, and I added that I too had come to the end of my rope. I said that since he had decided to continue forever on this road,I would give him five dollars per day so that he would have the means of dying as quickly as possible, thereby freeing his wife and children of his presence. With that I went away, leaving the first five dollars crumpled in his hand.

I waited two hours in the most acute anxiety ever, waiting to see his reaction. At last he came to my office, trembling from head to foot, his eyes full of tears. He begged me not to abandon him as I was the only person he could count on who really cared for him.

Once again I went with him to the meetings of the ex-alcholics, and two evenings later I saw him — after all those months — take the first positive step towards recovery admitting in front of others that he was an alcoholic and sincerely expressing his desperate need to stop drinking.

This was the moment of truth! He had struck the bedrock on which we together could build — a realization on the psychological level no one had even dared to hope for.

For another two weeks Tony continued to drink, but then finally — and painfully, at first — he gave it up and began his new life with no further lapse.

At last, Tony, helped by the methods of his friends in the group put his whole effort into breaking the chains of the past. After twenty years of torment, he was beginning to rebuild relationships, first with his wife, then with other people. This took months, but eventually I watched him take the first steps towards helping other alcoholics inside the group, approaching the newly arrived, especially those who, at that stage, were worse than he.

Then, one day, he asked me to go with him to a nearby town. He said he had a surprise for me. He was going to open there a new branch of Alcoholics Anonymous. It was wonderful! I heard him address with absolute confidence a capacity audience, but that was not the surprise. At last it came. He said — among other things — that once he was free from alcohol, he felt love for his children, and he spoke of the deep affection which now united him to that little one who had previously fled from him in terror.

"It is nothing short of a miracle," Tony's wife said to me. "And I just don't know how to thank you! I've thought about it for a long time. In the end I felt inside myself that there was only one thing that I had to do. I took my three children and we went to church. I, who have not set foot inside a church in years, went with the children to pray for you. But that is not the end. On Sunday, for the first time, Tony came with us to Mass."

R.C.

MARIAPOLIS 1982 — "TOWARD A MORE UNITED WORLD."

The 1982 Mariapolis will be an extraordinary opportunity to learn, to grow, to share and above all to experience unity which is the basis and goal of the Christian community. You, your family and friends and all those interested in knowing more about the Focolare spirituality are cordially invited to attend.

For many years the summer gatherings of the Focolare Movement have been called "Mariapolis" (City of Mary). As Mary gave birth to Jesus, so also the people living in these "temporary cities," wish to generate Jesus' presence among them through their mutual and constant charity: "For where two or three come together in my name, there am I with them" (Matthew 18:20).

For one week the Mariapolis offers to hundreds of people of all ages and walks of life a very full program that includes general sessions with talks on the spirituality of unity, sharing of experiences in living this spirituality, documentaries, meetings in small sharing groups and recreational programs. The Mariapolis is a time for prayer and recollection. The celebration of the Eucharist is at the center of each day and all the participants gather together at the conclusion of activities for evening prayer.

Children have separate activities which involve them in the life of the Mariapolis through various spiritual and recreational programs. Special programs are available for teenagers as well.

The week, however, is more than the sum of its parts. It is an experience of how life, also everyday life, can be transformed if love and unity are its foundation. When the Mariapolis ends, people find that it was not only a tremendously enjoyable week but they have experienced a way of living that they will be able to bring back home.

SOUTHWEST:

New Mexico Highlands University
Las Vegas, New Mexico
June 27, after supper — **July 3,** after breakfast

Las Vegas is in the northern part of New Mexico, the "land of enchantment." It is located about 60 miles east of Santa Fe, at an altitude of 6,500 feet. It is an historic community with a population of approximately 15,000 people. The main route of the famous Santa Fe Trail passes through the New Mexico Highlands University where — here and in the surrounding area — the "Wild West" was actually lived. Las Vegas is located on Interstate 25. The nearest large airport is in Albuquerque, 120 miles away. Las Vegas is readily accessible by Greyhound bus and Amtrak train.

MIDWEST:

University of Wisconsin
Whitewater, Wisconsin
July 11, after supper — **July 17,** after breakfast

The University of Wisconsin at Whitewater is located on a 385 acre campus in southeastern Wisconsin near the scenic beauty of Southern Kettle Moraine State Forest. It is a one hour drive from Madison and Milwaukee and a two hour drive from downtown Chicago.

NORTHWEST:

Western Washington University
Bellingham, Washington
July 18, after supper — **July 24,** after breakfast

Western Washington University is situated in the hills overlooking the city of Bellingham, the bay, and many of the San Juan islands. Its architectural blend of the traditional and the modern reflects the majestic beauty of the Pacific Northwest. Modern freeways bring Seattle and Vancouver within easy driving distance. Bellingham is situated 22 miles south of the Canadian border and 90 miles north of Seattle. The nearest large airports are in Vancouver, B.C., Canada and Seattle-Tacoma, Washington. Don't forget you'll have to cross the border if you land in Vancouver. Bellingham is readily accessible by Greyhound bus and Amtrak train.

EAST COAST:

Alfred University
Alfred, New York
August 8, after supper — **August 14,** after breakfast

Located in New York's rustic Southern Tier, Alfred University's 230-acre hillside campus adjoins the village of Alfred and is surrounded by some of the State's most scenic and intriguing attractions. The area boasts bright, mild summer days and cool, sleepable nights. The Village of Alfred, seventy miles south of Rochester, is easily reached by East-West Route 17 (Southern Tier Expressway) and from the North and South by Routes 15, 19, 21 and 36.

SOUTHWEST MARIAPOLIS
New Mexico Highlands University
Las Vegas, New Mexico
June 27, after supper to
July 3, after breakfast

MIDWEST MARIAPOLIS
University of Wisconsin
Whitewater, Wisconsin
July 11, after supper to
July 17, after breakfast

NORTHWEST MARIAPOLIS
Western Washington University
Bellingham, Washington
July 18, after supper to
July 24, after breakfast

EAST COAST MARIAPOLIS
Alfred University
Alfred, New York
August 8, after supper to
August 14, after breakfast

Terms of payment

Registration: The registration fee is not included in the accommodations fee. See prices on the back. Please note deadlines for registration and accommodations fees under specification for each Mariapolis. Late registration fee: US$2.50 additional. No registration fee for young people up to 18 years of age.

Cancellations in writing received prior to dates indicated for each Mariapolis will be given full refund. After this date money is transferable to another person but not refundable.

Daily rates available for those not attending the whole week.

Young people up to 18 years of age should register using the same form even though fee is not required.

1982 MARIAPOLIS

– "TOWARD A MORE UNITED WORLD"

Every day we witness in this world, which we love, the most painful wounds brought about by endless disunities.
And yet our modern world longs for and seeks unity.
The number of men and women of good will who are working at bridging the many gaps existing among
individuals, families, groups and so on continues to grow.
We, too, are engaged in this endeavor.
In fact, the specific vocation of the Focolare Movement is to work toward the fulfillment of Jesus prayer,
"Father, may they all be one" (John 17:21).
The Mariapolis offers an experience of unity. It is a sign of hope and a step toward a more united world.

YOUR NAME AND ADDRESS

_____

_____

PLACE STAMP HERE

FOCOLARE MOVEMENT—MARIAPOLIS

_____

_____

General Information

ATTENTION!
Where to send your registration:

FOR SOUTHWEST MARIAPOLIS:
- Focolare Movement — Mariapolis
  P.O. Box 71701
  Los Angeles, CA 90071 OR
- Focolare Movement — Mariapolis
  P.O. Box 32302
  San Antonio, TX 78216

FOR NORTHWEST MARIAPOLIS:
- Focolare Movement — Mariapolis
  P.O. Box 71701
  Los Angeles, CA 90071 OR
- Focolare Movement — Mariapolis
  P.O. Box 302 — Stn. T
  Toronto, Ontario M6B 4A3
  Canada

FOR MIDWEST MARIAPOLIS:
- Focolare Movement — Mariapolis
  P.O. Box 53426
  Chicago, IL 60653

FOR EAST COAST MARIAPOLIS:
- Focolare Movement — Mariapolis
  P.O. Box 496
  New York, NY 10021 OR
- Focolare Movement — Mariapolis
  P.O. Box 302 — Stn. T
  Toronto, Ontario M6B 4A3
  Canada

Special services provided:
Children's Program - Nursery facilities

Simultaneous translations:

SOUTHWEST:	Spanish
MIDWEST:	Spanish and Italian
EAST COAST:	French, Spanish and Italian

(When you check for translation please indicate how many people will be needing it.)

Priests should bring their own alb and stole for concelebration.

We cannot provide accommodations prior to the beginning or after the ending of the Mariapolises.

If small children who are not required to pay for accommodations (see each Mariapolis for age limit) use a bed, they will have to pay for it.

Young people under 18 years of age unaccompanied by a parent must have a permission slip signed by a parent.

Trailers permitted only at the Northwest Mariapolis. Participants planning to come with trailers should write for rates and conditions. Trailers must be self-contained.

Pets are not allowed in dormitories.

To register for 1982 Mariapolis please fill in the registration form on the reverse side.

1. Tear off page.
2. Cut along dotted lines.

please read carefully detailed information
on both sides of the form

SOUTHWEST MARIAPOLIS

Las Vegas, New Mexico
June 27, after supper to
July 3, after breakfast

GISTRATION FEE:
gle persons . . . . . US$ 50
ried couples . . . . . US$ 70
registration fee for young people under 18 years of age.

COMMODATIONS (meals and lodging):
ults . . . . . US$140
ldren (3-12 years) . . . . . US$ 60
accommodation fee for children under 3 unless they use
ed, in which case the fee is US$30. Please specify on the
stration form if so desired.

gistration fee due by **June 4.**
yment in full due by **June 15.**

l refund for cancellations received in writing by **June 4.**

x lunch provided last day without additional charge.

towels provided, please bring your own.

MULTANEOUS TRANSLATIONS:
anish ☐ # (Please check if needed and specify number)

MIDWEST MARIAPOLIS

Whitewater, Wisconsin
July 11, after supper to
July 17, after breakfast

REGISTRATION FEE:
Single persons . . . . . US$ 50
Married couples . . . . . US$ 70
No registration fee for young people under 18 years of age.

ACCOMMODATIONS (meals and lodging):
Adults . . . . . US$140
Children (4-10 years) . . . . . US$ 75
No accommodation fee for children under 4 unless they use a bed, in which case the fee is US$35. For children between 4 and 10 with sleeping bags in their parents' room, fee is US$40. Please specify on the registration form if so desired.

Registration fee due by **June 4.**
Payment in full due by **June 22.**

Full refund for cancellations received in writing by **June 25.**

Box lunch provided last day wihtout additional charge.

SIMULTANEOUS TRANSLATIONS: ☐ Spanish
(Please check if needed and specify number): # ☐ Italian

NORTHWEST MARIAPOLIS

Bellingham, Washington
July 18, after supper to
July 24, after breakfast

EGISTRATION FEE:
gle persons . . . . . US$ 50
rried couples . . . . . US$ 70
registration fee for young people under 18 years of age.
CCOMMODATIONS (meals and lodging):
dults . . . . . US$150
outh (11-18 years) . . . . . US$100
ildren (2-10 years) . . . . . US$ 75
accommodation fee for children under 2 unless they use
ed, in which case the fee is US$30. For children from 2
10 years, who sleep in their parents' room with sleeping
gs, fee is US$45. Please specify on the registration form if
desired.
EALS ONLY:
dults and youth . . . . . US$ 75
ildren (2-10 years) . . . . . US$ 45
egistration fee due by **June 4.**
yment in full due by **June 25.**
ll refund for cancellations received in writing by **June 30.**
ox lunch provided last day with additional charge of

EAST COAST MARIAPOLIS

Alfred, New York
August 8, after supper to
August 14, after breakfast

REGISTRATION FEE:
Single persons . . . . . US$ 50
Married couples . . . . . US$ 70
No registration fee for young people under 18 years of age.

ACCOMMODATIONS (meals and lodging):
Adults . . . . . US$140
Children (3-12 years) . . . . . US$ 75
No accommodation fee for children under 3 unless they use a bed, in which case the fee is US$35. Please specify on the registration form if so desired.

Registration fee due by **July 14.**
Payment in full due by **July 23.**

Full refund for cancellations received in writing by **July 28.**

Box lunch provided last day without additional charge.

SIMULTANEOUS TRANSLATIONS: ☐ French ☐ Spanish
(Please check if needed and specify number) # ☐ Italian

I/We will attend the –

- ☐ SOUTHWEST MARIAPOLIS
- ☐ MIDWEST MARIAPOLIS
- ☐ NORTHWEST MARIAPOLIS
- ☐ EAST COAST MARIAPOLIS

NAME(S) OF PARTICIPANT(S)
[Please indicate age and sex of participant(s) under 18 years of age.]

LAST NAME: _____ **FIRST NAME:**

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

ADDRESS: _____
Street City

_____
State Zip Tel.

REGISTRATION(S):
single persons $ _____ couple $ _____ Total $ _____

ACCOMMODATIONS:
children $ _____ adults and youth $ _____ Total $ _____

Amount enclosed $ _____

(Please make check payable to Focolare Movement in US$)

If you plan to participate in only a part of the Mariapolis please check below—

DAY OF ARRIVAL: _____
breakfast ☐ lunch ☐ dinner ☐

DAY OF DEPARTURE: _____
breakfast ☐ lunch ☐ dinner ☐

I will come by car and can offer _____ number of seats.

What is the Focolare Movement?

THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, with a small group of girls, realized in the midst of the total destruction of World War II, that God is the only one worth living for. Hence they began to place the Gospel in the center of their lives. The testament of Jesus became their Ideal: "That all may be one . . . that the world may know that you have sent me, and that you have loved them as you have loved me . . . " (Jn.17: 23). The life lived by these first girls, the spiritual way they spontaneously followed, gave rise to a form of spirituality proper to the Focolare Movement. It represents a powerful means of introducing the Gospel into modern life.

WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word "fire" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity, and obedience. They work as other lay men and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini."

THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," would like to transform all human realities according to the Gospel spirit. For this reason they remain in their jobs and in their professions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

THE LARGEST MEMBERSHIP

The largest membership of the Movement is made up of men, women, and young people of all social conditions who are free of any formal ties with it. Their bond of unity stems from their free and willing acceptance of its spirit. They keep in touch with the Movement and with one another through large or small gatherings, publications, correspondence, and personal contact.

People with other commitments, even those bound to religious institutions, can form part of the Movement too because the Movement exists wherever its spirit is lived. People of non-Christian religions are also counted among the Movement's friends. Also those who owe no allegiance to any faith are often attracted by one or another of the Movement's aspects.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation.

Thousands of young people all over the world have been attracted by the spirituality of unity. Their number continues to grow.

At the core of this large group of youth, are Gen who have committed themselves to living the Gospel message of love. The Gen use all possible means to share with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

NEW CITY PRESS

Paper $2.95

"A celebration without end" is how Vincent de Paul describes the lives of those who say "yes" to God by doing his will.

In this book Chiara Lubich explores the many facets of doing God's will, which is one of the central points in the life of the Focolare Movement she founded. Her central thesis is: God is love, and there can be no better way of loving him in return than by doing what he asks of us.

First she puts this fundamental intuition to the test of Scripture. She then moves on to the experiences of some of the great saints, and draws upon the teachings of the Church Fathers, the Second Vatican Council, and the recent popes.

This book is stimulating and practical. It shows that doing God's will involves much more than mere passivity or resignation. Moreover, throughout the book, Chiara Lubich points out that doing God's will is the way to true freedom and to our total fulfillment as human beings.

LAZARUS COME OUT

by Matthew Silvan

Is it possible to begin a new life at fifty, to break out of the familiar routine and embark upon a new and risky course? Can convictions built up over a lifetime be suddenly overturned?

In the case of Matthew Silvan, who many of our readers know personally, a successful executive in the world of government finance, a man with responsibility, prestige, a beautiful family and an enviable standard of living, that is exactly what happened.

Paper $5.95

To order write to: NEW CITY PRESS
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Brooklyn, New York 11211

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San Antonio, TX 78216

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Chicago, IL 60653

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Los Angeles, CA 90071

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Roslindale, MA 02131

TORONTO:
P.O. Box 302 – Stn. T
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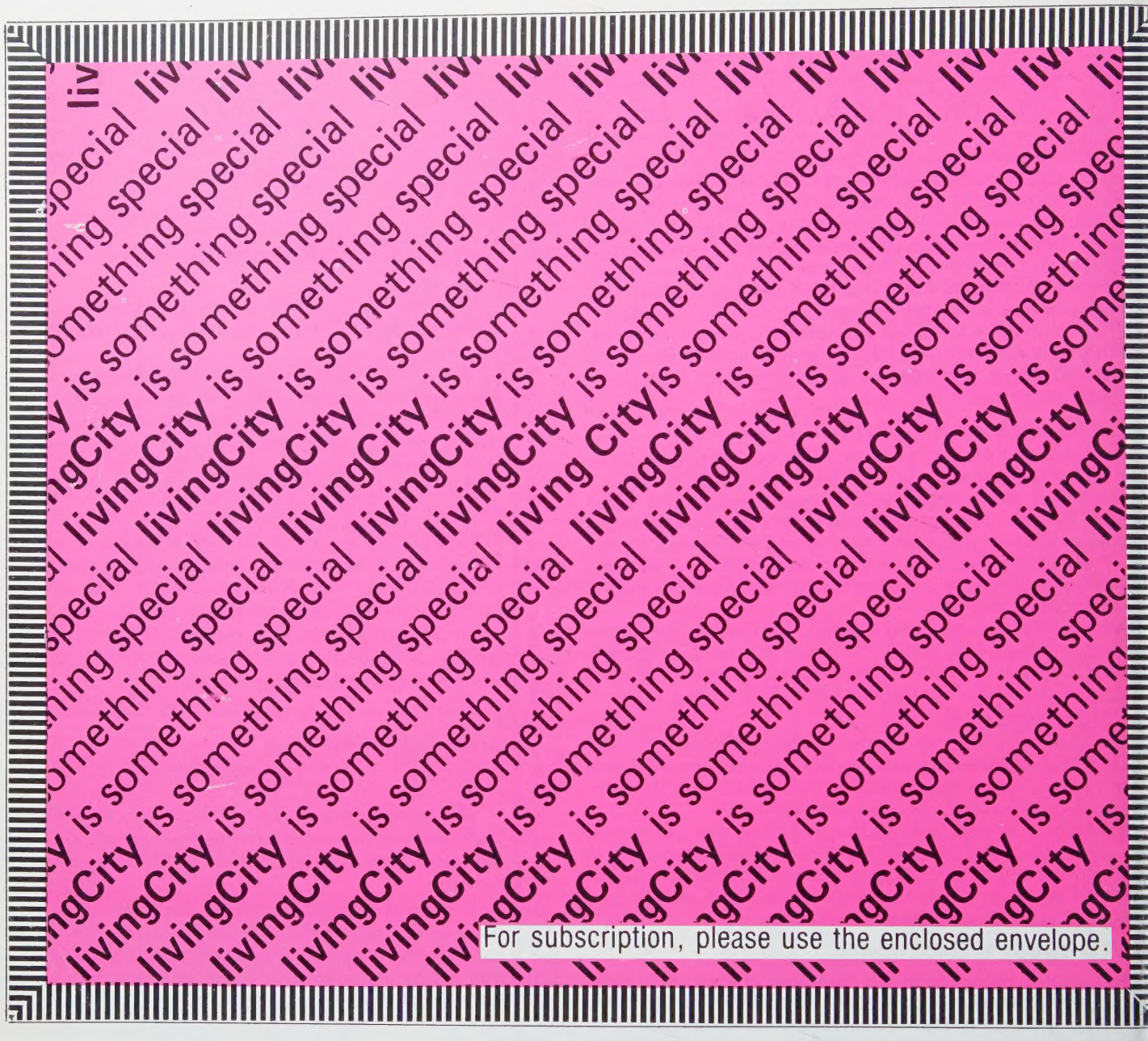

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